

THE
RECOMPENCE
of the
RIGHT EOV'S.

being a Jewell fit to be
placed in every Christians heart.

Preached in a Sermon at
Lymfield in Sussex, and published at
the request of some well dispos-
ed Christians.

By HUMPHREY EVERENDEN.

The sixt Edition.



(6)

LONDON,

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of the Bible. 1635.



To the Christian Reader

Hinke it not strange belov
in Christ Iesus, I come in wit
my poore mite amongst th
rich gifts of many learme
writers published in the Kingdome
(whose excellency I reverence , an
whose earnestnesse I earnestly desire,
the benefit of Gods Church , and th
confusion of the Kingdome of Sathan
It is the benefit of the simple I desir
and ayme at, if thou canst from so sli
a flower sucke but one drop of honey
sweeten thy soule , my labours is no
lost, my gift not to be despised, rea
then, and consider, and God grant hi
blessings to rest on his owne ordinanc
to the glory of his blessed Nam
Amen.

Tbine in Christ,

HUMPHREY EVERENDER



THE RECOMPENCE of the Righteous.

A SERMON PREACHED
at Linfield in Sussex.

M A T. 25. 46.

And the righteous shall goe into life eternall.

No the Parable of the Tares
Math. 13. 24. our Saviour
Christ sheweth y it is Gods
pleasure, that in this life the
wicked shall not be rooted out
from amongst the righteous: and yet at
the latter day, there shall be a difference
made betweene them.

Now in this example of the generall
Judgment of that day, our Saviour shew-
eth, that the difference then made shall

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be fowre fold. First, of their persons, vers. 23. Secondly, of their workes, vers. 35. 42. Thirdly, of their condition, vers. 34. 41. Fourthly, of their reward, in this. 46. verie. Of the peculiar of the Righteous I make choice at this time to speake that it may be an incouragement to the evill to forfiske their wicked wayes, to live the life of the righteous, that their latter end may be like unto his: and to the good to persevere in the righteous resolutions begun: that their labour may not be in vaine in the Lord. Curious divisions of words I purposely omit, onely as they lye they yeld us this instruction.

That the just shall assuredly receive the recompence of eternall happiness in the life to come. This Doctrine is further confirmed by these text of Scripture, Math. 13.43. Dan. 12.2. Rom. 27.1 Cor. 27.2. Tim. 3.8.

Because the members of that body whereof Christ is the Head, who being entred into glory before, his members must needs follow, and not be left behinde: for he accounteth himselfe not full without them, for which cause the Church is called his fulnesse, Ephes. 1.23.

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Because they are freed from the curse of the Law, wherunto they are naturally subject for their corruptions, and transgressions, and being delivered from the curse, are made partakers of the blessing, Gal. 3.14.

Because they are cloathed with the righteousnesse of Christ, so although they be by nature impure, and unholie, yet in the righteousnesse of Christ made theirs, they stand in Gods sight righteous, and holy as he is, 1 Cor. 1.30.

For our further instruction in this point
Four things are to be considered.

First, why the happiness of the blessed is called his.

Secondly, wherein their happiness consisteth.

Thirdly, how many sorts of those that are to be partakers of this happiness.

Fourthly, by what meanes we shall affaine to it.

For the first, the happiness of the blessed is not therefore called life, because it hath resemblance of our temporall life, as some suppose: but on the contrary the course of our pilgrimage is called life, because of small resemblance it hath of the state of

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the glorified: for the happinelle of the blessed is the true life, who live never dye, and injoy that light that shall never be obscured: on the contrary, our age is so far from being a true life, as that it is a very death, because every moment of our life is a steppe to death: and as Seneca sayth, Quotidie morimur, quotidie en-demitur aliqua pars vitæ: we dye daily; for every day some part of our life is taken away, a mortall man from the first moment of his quickning is drawing on (as we say) to death.

For the second, wherein the happinelle of the glorified consisteth. As the punishment of the damned standeth generally in two things, pæna dami, pæna sensusque, the losse of happiness, and the sence of torments. So doth the happiness of the glorified consist in absolute freedome from all evill, and full possession of all good. Apoc. 21.4,5.

Their positive goods the 2 prerogatives, second part of their hap. 3 Possessions. 3 properties. 3 things:

Their first prerogative is that which is given them, Apoc. 1.6. That they shall be made Kings, and Priests to God the Father

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ther: Christians are Kings, and Priests in this life: Kings, so far as they rule over their sinfull affections, Priests in offering up sacrifices of prayer, prayse and sanctified lives to God: but in their state of happiness their regality, and Priest-hood shall be perfected, insomuch as they shall fully raigne over all sinne, and sinfull affections, and shall offer up such sacrifices unto God in prayses, as shall be free from spot, and imperfection.

Their second prerogative is given by our Saviour Christ: Math 19. 28. Yee which follow me in the regeneration, shall sit upon the twelve thrones, and judge the twelve tribes of Israel, and confirmed by the Apostles: the Saints shall judge the world, 1 Cor. 6. 2. so that they shall have the prerogative not onely of Kings, and Priests, but also of Judges, the first concerneth the whole continuance of their estate in happiness, the second onely the beginning thereof.

The things
they possesse
are of two
sorts.

1. Such as concerne the
body onely.
2. Such as concerne both
body, and soule.

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First, that which concerneth the body
is, that it shall be cloathed with immor-
tality, and incorruption, so that it shall be no
longer subiect to death or changing, nor
turne into a corruptible carcasse, 1 Cor.
5. 53.

Secondly, the body shall be cloathed
with great, and excellent glory, Math. 13.
45. yet in that glory shall be differences,
secundum magis & minus, according to
their differences in measure of Grace
whilst they lived here, 1 Cor. 15.41,42.

That which concerneth both soule, and
body, is that they both shall be filled with
all true joyes, and delights for ever, Psal.
26. 8. Esay 51. 11. And how great these
joyes shall be our Saviour Christ doth
shew, where he calleth it our Masters joy,
Math. 25. 12. that is, that joy which our
Saviour Christ our Lord, and Master is
entered into. Now if the peace of conscience
being onely a tast of these joyes, be so great
as that it passeth all understanding. Phil.
4. 7. oh how unspeakable shall these joyes
be in the full fruition, and possession of
them. Furthermore, all these pleasures
proceed from the vision, and sight of God
as the beames from the Sun, 1 Cor. 12.

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12. 1. John 3. 2. and the reason is because true delights doe rest there, and are there to be found, as in the fountaine, and well-spring of them, Psal. 16. 1.

There excellent properties although they be many, yet may be reduced unto two heads.

First, they shall have absolute, and perfect knowledge which so much shall exceed the greatest measure of knowledge in this life, as the whole exceeds the part, 1 Cor. 13. 17.

Whether shall we know each other in the life to come?

Some hold yea, and that our knowledge in that kinde shall be so much increased, as that we shall know not onely those whom we have knowne here, but also others whom we never knew. Others deny it because they say, all earthly knowledge shall be taken away, but to know my father mother, &c. in the life to come is an earthly knowledge, and therefore passed amongst the first things. I reply, if by an earthly knowledge they meane this knowledge ioyned with earthly respects (as of obedience, as to an earthly father, &c.) I grant there shall be no such knowledge:

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If by an earthly knowledge, they meane the knowledge, & remembrance of things done on the earth, and passed, I say it is false to say the glorified can have on such knowledge: for why doe the glorified Martyrs cry out, how long Lord, how long, &c. Apoc. 6. 10. if they did not both know, and remember their persecutions. Thirdly, if by an earthly knowledge, they meane a naturall knowledge, I answer, that in so much as the glorified Saints shall not be altogether delivered from the properties of a naturall man, but from such as participate of imperfection, and corruption. I see no reason why he should be debarred from a naturall knowledge, not imperfect or corrupt, but to know this person to have beene my Father, Mother or the like, doth not more partake of imperfection or corruption, than to know, and remember in that life, the persecutions, and afflictions of the life passed.

Their second excellent property shall be, increase of their love towards God, which as a flame shall rise up to God: many waters gathered together into one, make a sea, so when all our selfe-love, love of wife, parents, children, earthly things, yea, of sin.

of the Righteous.

full lusts are all turned into the love of
GOD, then doubtlesse great, and gloriouſ
shall be our love. And this great love of
God is the motive that stirreth up the glo-
rified Saints to the praises of God with-
out ceasing or wearinelle, Apoca. 18. 10.
for as the ſeafe of wants doe move us to
prayer, ſo the love of Gods mercies doe
move us to praises.

How many ſorts are of thofe that ſhall
be partakers of this happiness : 1. Thofe
that live godly from their very firſt yeeres
of diſcretion, that are ſanctified as Iohn
the Baptift from their mothers wombe,
Luke 1.15. theſe are thofe that are called
into Gods vineyard at the breake of day,
Mat. 20. 1. The fewer ſort are converteſ
who are called home to GOD after the
course of a wicked, and carnall life ; theſe
are thofe that are called into the vineyard
at other houres of the day, ſome earlier,
ſome later, as it pleaſeth GOD to ſeeke
them, neyther is this priuiledge of this ſort
ſmall, for Christ ſaith, there is joy in Hea-
ven, and joy in the preſence of the An-
gels of God, for one ſinner that conver-
teſt: Luke 15. 7, 11. In this ranke wee
have for example. The publican, Luke 18.

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13. The prodigall Son, Luke. 15.10. and the
Zacheus, Luke 19.8.9. The theefe on the
Crosse called at the last houre, Luke 23.43. and

The wayes wherein we walke to the say
happinesse are three. 1. Fayth in Iesu
Christ, Mat. 16.16. Ioh. 3.14,15.2. Good
workesthe fruits of Faith, Rom. 2.7. Apol.
14.13.3. Sufferings, Rom. 8. 17. where the
Apostle teacheth that Christian perfection
of this life is not fulfilled in all possible
Practice of Piety whereby we are made
conformable to Christ in holy obedience,
unlesse there be also a conformity to Christ
in his sufferings, and the reason is, because
Christian integrity cannot goe scot free
from persecution. 2 Tim.3.12.

This Doctrine may encourage us to
undergoe, and to suffer the difficulty, and se-
verity of a godly, and Christian life for the
great recompence sake that is set before
us: although the gate be straight, and the
way narrow that leadeth to life, Mat. 7.
14. yet life at the end of the passage is a
sufficient motibe to cause us to enter, and
passe through it, men labour here with
sweat, and care for the maintenance of this
temporal life, although ever full of sor-
rowes, and vexation, which also at length
not

of the Righteous.

20. notwithstanding all their labours ; and
21. on hures will leave them , Oh how great la-
22. bor then should we undergoe , that we
23. to thay obtaine , and enjoy this eternall life,
Jesus accompanied with all joyes that never
God shall have change or ending. But men
24. Apowis adayes dare not labour for the foods
re thich perisheth not , for feare of loosing
25. certe that food which perisheth , they say they
26. osith cannot let their work to follow sermons,
made to reade , to meditate , and pray they bee
27. tence weary with their weeks , worke , they
28. Christ must lye abed on Sundayes , they cannot
29. cause spare time for their servants to learne the
30. t free principles of Religion they have other
31. us to fish to seethe. But were not he a foole that
32. and se would neglect to prosecute the inheritance
33. or the of a Kingdome , which on conditions he
34. before might obtaine , for feare of loosing a few
35. D the mouables at home , which also he is not
36. at. 7. sure to keeps an houre : no lesse is the fol-
37. is a ly of these men that will refuse to seekes
38. and the Kingdome of Heauen , and life eternall
39. with this which through Christ they may obtaine
40. so- for ever , for feare of hinderance in their
41. ngth temporall estate which may be taken from
42. them in an houre.

It may be a powerfull motive to weare
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us

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us from the love of this world, and earthly pleasures, which are the maine meane to keepe us from this happinesse, and to drowne us in perdition, and destruction, 1 Tim. 6. 9. He that might get a Kingdome would he regard a cottage he that might have gold would he regard a counter, and is it not a most vild folly that men will so much regard earthly riches, that either will forsake them, or else must be forsaken of them, that for the love of them they will loose those heavenly riches, which shall never perish forsake us, or be forsaken of us, Mat. 6. 20. What are all things in this life but vanity and vexation of spirit: as the wise man teacheth: Eccl. 2. 7. what gaineth he then that gaineth a world, what hath he obtained that enjoyeth all the pleasures of this life: surely he hath gained vanity, and lost eternitie, he hath gotten vanity, and lost eternitie, he hath gotten vexation of spirit, and lost the fulnesse of ioy.

It may stir us up patiently to suffer all the afflictions of this life, yet it may make them sweet unto us, The former apprehensions of the assurance of a future ioy and preferment, make us suffer our met

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estate without sense of grievance ; & shall not the Assurance of so unspeakeable joy apprehended by Faith , of such joy I say as neither eye hath scene, eare hath heard, nor hath entred into the heart of man , 1 Cor. 2.9. make us suffer the sorrowes of this life with gladnes : True is it many are the tribulations of the Righteous; yea, they are great, Psal. 34. 19 they are of divers sorts, as the rage, and subtily of Satan, and his instruments can invent, but if their greatnes, multitude, and variety, be compared with the greatnessse, multitude, & variety of the ioyes of Heaven, there is no comparison between them, neyther is the one worthy of other, Rom. 8. 18.

It may serve for the comfort of all the faithfull servants of GOD, that after the time of their labours , they shall have a time of rest, after their time of weeping, they shall have a time of rejoycing : That although their weeping for affliction continue to the ending of their temporall life, yet joy shall come in the morning of their resurrection, Ps. 30.5. That although they sow in the spirit during this life in feares, yet they shall reap all happinesse in the life to come in eternall ioyes, Psal. 126.3. that

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that although unto the world rejoyce, and triumph, and they mourne, and lament yet men, the men of this world shall weepe, wistle, and gnash their teeth for ever: there sorrow shall be turned into eternall joy,

John 6.20. Which he that made us give us, and to which he that bought us bring us,

Amen.

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of the Righteous.

that although now the world reforcē, and
triumph, and they mourne and lament yet
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